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6 Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder, and His Name shall be called Wonderful, Counsellor, Mighty God, Ever-
7 lasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon His kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of Hosts shall perform this.—Isaiah ix, 6 and 7.

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San Francisco, California

Volume XLI DECEMBER 15, 1905. Number 10

PRINCIPAL CONTENTS.

	Page.
CHRISTMAS PAGE: My Christmas Offering—Jackie's Christmas Eve...	4
EDITORIAL: Advent and Christmas—The Federation of Churches—Professor Moulton's Visit	5
SEVENTH MISSIONARY DISTRICT: Sacramento—Salt Lake	6
Interchurch Conference on Federation	6
A Cable from Shanghai	7
Crews in California	7
The Calendar, with Notes	7
Journal of Bishop of California	8
Personals, Notices, Diocesan News 9, 11,	12
MISSIONARY COMMENT: The Christmas Message a Missionary Message—Love the Message of Christmas—Love the Motif of Missions—Departmental Secretaries	10
Woman's Auxiliary	11
Brotherhood of St. Andrew	13
A Letter from Bishop Nichols	13
CORRESPONDENCE: Honor Among Clergymen	13
Literature of the Day	14

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CHRISTMAS PAGE

MY CHRISTMAS OFFERING.

Hail! Holy Saviour! on this day I bring
My humble offering;
E'en as the Magi in the days of yore
Laid at Thy infant feet their precious store—
Gold, frankincense, and myrrh.

Accept my faith, my ardent love, O King,
As golden offering—
That faith which cheers me in life's darkest hours,
That love which decks life's dreary path with flowers,
I humbly offer Thee.

Make of my worship and the praise I sing
Frankincense offering—
That worship of the Babe on Mary's knee,
That praise of Him who died on Calvary,—
My Saviour and my King.

For myrrh, the buried joys to which I cling,
I use as offering;
The thwarted hopes, the wounds that inward bleed
I lay them at Thy feet and meekly plead
Thou wilt accept them, Lord.

Gladly, in simple trust unquestioning,
I bring my offering,
E'en as the Magi in the days of yore
Laid at Thy infant feet their precious store,—
Gold, frankincense, and myrrh.

—Annie Wilson.

JACKIE'S CHRISTMAS EVE.

From the "Young Churchman."

In the deepening twilight of a snowy Christmas Eve a closed carriage drove through the busy streets to the doors of old St. John's. As the coachman opened the carriage door a lady clad in deepest mourning alighted, with arms laden with fragrant flowers. As she pushed open the swinging doors of the brilliantly lighted church, a forlorn little figure crept out of the shadows and up the steps just in time to get a glimpse of the warmth and beauty within.

Bright-faced young men and women were busily engaged in putting the finishing touches to the Christmas decorations.

Giving her floral offering into the care of the happy workers, the sad-faced woman knelt in silence at the altar rail, as the flowers were reverently placed upon the altar, then quietly turned away to face her lonely life.

"Poor Mrs. Elton. What a sad Christmas this is for her, now that her only child has been taken from her," whispered one sympathetic young friend to another.

"Oh, Jackie, Jackie, how can I live through Christmas without you?" murmured the lady as she left the church.

"Yes, ma'am, I'm here; I'm Jackie——"

Startled at the sound of a childish voice, Mrs. Elton turned, and saw crouching behind the swinging doors a tiny, ragged child, whose soft blue eyes looked curiously up into her own tear-stained ones.

"Child, who are you?"

"I'm Jackie, ma'am."

"Oh, Jackie, child, go home to your mother; she will be watching and waiting for you."

"Ain't got no muzzer—died when I was a little kid. Daddy's drunk most all the time—nobody's watching and waiting fer me, ma'am," was the cheerful rejoinder.

With a sudden impulse the lady stooped and gathered the little waif in her arms. Through her tears, she said:

"I will be a mother to you, little Jack, and you shall be my own boy in place of the one God has taken from me."

"The same sweet eyes, the same golden hair," she thought aloud.

"And ride in a carriage, and have enough to eat every day, and warm clothes, too?" asked the wondering child.

"All that, and everything that I would have done for my own darling."

"Oh, won't that be jolly!"

As they entered the carriage, the child snuggled down among the luxurious cushions and chuckled softly:

"My! but this is comferly!"

The bereaved mother-heart warmed toward the little one, as she questioned him of his lonely, loveless life. Kind neighbors, as poor as himself, let him share their scanty fare, when the dissolute father forgot the existence of his child. Through the outer coating of ignorance she recognized the pure, brave heart and the sunny spirit, and inwardly thanked God for the opportunity to fill the aching void in her lonely life.

"Is this carriage your very own, ma'am?"

"Yes, my very own; though I have not cared to ride much since my little Jack left me."

"Oh, I'd just as soon ride every day, if it suits you, ma'am."

"I think it will suit me, after awhile, Jackie," and the sad voice had the strange suggestion of a laugh in it.

"I say, now, when I was a little kid I had a ride in a trolley-car once, sure! Muzzer and me! It was most as nice as this!"

The wonderful ride came to an end as the coachman drew up before a stately home. Taking the child by the hand, Mrs. Elton led him up the steps, saying:

"This is our home, little Jack, yours and mine."

To the astonished maid who opened the door, she said: "Susan, we will have another little boy in the house now. God has sent this one to take the place of our own little Jack!"

With a bright smile, the maid answered: "Thank God for that blessed word from your sweet lips, ma'am. Sure, you look ten years younger than when you went out. And I'll do my best, ma'am, to help you cultivate the little heathen."

"Hush, Susan! His own name is Jackie."

"I beg your pardon, ma'am, and I'll do my best."

"Well, take him now, and see that he is thoroughly bathed and combed. You know where to find clothes that will very nearly fit him. Go with Susan, Jackie, and come to me when you are sweet and clean."

Alone with the warm-hearted maid, Jackie chattered freely, beginning with—

"Oh, I say, now, is this heaven?"

"No, indeed, child!"

"Well, it's as good anyhow! I've heard of henven, where it is all light and warm; but it couldn't beat this, now could it?"

"Perhaps not; now the tub is all ready, and we'll just slip out of these old clothes, and you can jump in."

"All right; if you say so, here goes!" and, with a double somersault, Jackie landed in the tub with a force that sent the water splashing over the astonished Susan. Such a frolic and such fun as went on during the next hour. Jackie performed all sorts of antics, until his merry laugh echoed through the quiet house.

At last the tangled hair was reduced to a mass of shining golden rings clustering about the sweet baby face. Arrayed in a snowy white gown, with feet encased in warm slippers which seemed to have been made for him, Jackie, the waif, thus transformed, gazed in silent admiration at himself.

"Guess I must be an angel, I look so sweet! Angels always have curls and white dresses on, don't they?"

"Oh, hush with your uncanny talk. You're just little Jackie, come here to hearten up a sorry household."

"All right! I guess I'm ready to go to my new muzzer, please."

"Sure, you're likely to make a happy woman of her, with your bonny ways," said the admiring Susan. "You've won my heart already, you little scamp."

"Here I is, new muzzer," was the cherry salutation as he was led into Mrs. Elton's room.

Tears started to her eyes at the sight of the white-robed figure. The child rushed into her outstretched arms, and, throwing his arms about her neck, burst into tears.

"Oh, my child, why do you cry? I want you to be happy—and so make me happy. Are you sorry to be here?"

"No, oh no, muzzer; but daddy—daddy might find me and take me away! Hide me, don't let him take me away!"

"Don't cry, little Jackie. Your father does not deserve to have a child. I will send my lawyer to find him and make a settlement, so that he may have no claim on you. Do you understand, sweetheart?"

"And I'm to be your really-and-truly, forever'nd ever, sure enough boy?"

"Yes, Jackie."

"Oh, muzzer, muzzer, this is heaven, sure," he murmured as he lay in those loving arms, and she crooned a slumber song, which she had thought never could be sung again. At last the childish sobs were stilled and the feverish clasp relaxed. Just on the borders of Slumberland, he turned to drawl—

"Oh, I say! does Santa Claus ever come to this house?"

"Always, Jackie!"

"All right! When I was a little kid, he came to my house once, and he brought me a stick of candy—and an napple—and—and—a jumping-jack. Think I want—a gun—a little—squirt-gun—please," and the happy little Jackie fell asleep at last, to begin a new and happy life on the blessed Christmas morning.

ANNIE WILSON.

The Pacific Churchman

Speaking the Truth in Love.

DECEMBER 15, 1905.

ADVENT AND CHRISTMAS.

The modern customs which absorb the time and interest of people at the Christmas season have tended to obliterate the original meaning of the Advent season. For the ordinary woman absorbed in preparations for Christmas-giving and the other festivities of the season there is no time for solemn thought and preparation. For the ordinary man pressed in his business by the approach of the new year there is no time for putting emphasis upon the things of religion. The gaiety which rightfully belongs to Christmas and the rush of varied interests have thrown their light back upon the whole Advent season and robbed it of its significance.

It is hardly right that it should be so. For Church people the real meaning of Advent should be that of a constant reminder that life has another than the gay and joyous side which is associated with Christmas. The bustle of preparation for Christmas gaiety should be intermingled with the solemn thoughts which are appropriate to the Advent season.

Advent is a preparation for Christmas. The special aspect of that preparation is the emphasis upon the coming of Christ in judgment as contrasted with His Incarnation. The thought is that meditation upon Judgment and the other Last Things is a fit preparation of the heart for the understanding of the historic coming of Christ in the flesh. The coming at Bethlehem 1900 years ago is repeated in every Christian heart which truly receives its Master, but no heart can truly receive Him without being cleansed and "furnished for so great a guest." As Christian people, therefore, let us not forget in the rush of preparation for the gaiety of Christmas the other preparation which Advent forces upon us. Let us be prepared when the great Guest comes to receive Him in hearts duly cleansed and rightly furnished.

THE FEDERATION OF CHURCHES.

Last month saw the great meeting in New York called by the representatives of many Christian bodies to consider the subject of the Federation of Churches. At a later time we expect to take up the matter in particular and discuss the possible official relation of this Church to the great movement which was initiated at that meeting. At present we wish merely to call the attention of our readers to the fact of the meeting and to point out its significance in one or two aspects.

It was a great gathering, comprising official representatives of every important religious body in the country, with the exception of the Roman Catholics, the Unitarians, and our own. The Unitarians were excluded on doctrinal grounds; the Roman Catholics were, we believe, not invited to enter the federation, and our own Church sent no official representatives, but was represented by a number of speakers on most important topics, and took a large share in the proceedings.

The significance of this movement lies especially in the witness which it gives to the absence of the ancient spirit of conflict between the sects. The spirit of schism is no longer with us, even if the fact remains. The spirit of schism is gone, and the sin of schism is departing with it. There is a restless and uneasy feeling pervading the whole Protestant world. There is an uncertainty of attitude and a perception that things are not as they ought to be. A broader charity, a profounder understanding of the meaning of Christianity, a new insight into the Church idea, all these things are coming to be felt, and the end is not yet. The end can be but one thing. Federation may serve as a transition stage, but federation in the sense of purely voluntary relation terminable at will cannot ultimately satisfy. The only federation which will serve to meet the new spirit will be that which brings all Christians into one organic body, just as the nation by its federation is bound into one organic body.

It is especially appropriate that we should refer to this meeting in our Christmas issue, for Christmas is the day of peace. There is no peace more needful than the peace of the Church, and, as has been lately said, the peace of the Church as we find it at present is merely a truce. There is a fraternizing of the ranks, but no complete laying down of arms. It is therefore appropriate that our Christmas thoughts should dwell upon the progress which Christian people are making towards a final and satisfactory peace. It is appropriate that our thoughts should dwell upon it; it is needful that our prayers should be offered for it.

PROFESSOR MOULTON' S VISIT.

At a dinner given by the Church Club of California at which Professor Moulton was the honored guest, he himself in his speech raised the question of the value of his visit to the Sunday-School Commission, which had been responsible for bringing him here. He pointed out that he had contributed nothing as regards methods of teaching (indeed, he felt that methods are over-emphasized), that he had given no definite instruction of any kind, nor could one tell how large a proportion of his audiences had been Sunday-school teachers. In those ways he had contributed nothing, he said, nor did he attempt directly to answer his question, but he went on to say that far more important than method or definite instruction seemed to him the stimulus to independent study; and we understand him to mean that if he had contributed such a stimulus his visit was not thrown away.

He has contributed such a stimulus, and in so large a measure that it has been a common saying that no event for a long time has been of such importance to the Church life in California. In every place his audiences grew as the lectures went on; in every place the enthusiasm, the interest,—indeed, a kind of excitement,—grew as the lectures went on, and there cannot fail to be a profound and wide-reaching effect not only upon Biblical study, but upon religious life as a whole. We do not believe that the one who remarked that in some places his lectures had the effect of a revival in its very best sense was very far wrong. Together with all who heard him and all who will feel the effects of his visit, we thank Professor Moulton for his willingness to take the long journey and come among us to do this great work.

SEVENTH MISSIONARY DISTRICT

SACRAMENTO.

Seven memorial windows, the work of Tiffany & Co. of New York, were unveiled with impressive ceremonies in St. Peter's Chapel at Mare Island on November 16th, the chaplain, Rev. A. A. McAlister, officiating. Rear Admiral McCalla and other officers of the yard and from the war ships attended the services. Bishop William F. Nichols made some appropriate remarks regarding the lives of Admiral Thomas O. Selfridge and Edmund R. Calhoun. Addresses were also delivered by Senator George C. Perkins and Admiral McCalla in reference to the donators and certain naval heroes of the past.

The subjects of the pictures, which are beautiful works of art, and those in whose name they were presented, are as follows: "St. Luke," Surgeon-General Browne; "Charity," Mrs. Browne, sister of Mrs. R. M. Cutts of Mare Island; "The Archangel," Civil Engineer Daniel Turner, first civil engineer of Mare Island Navy Yard; "St. Mark," Lieutenant-Commander Cutts, United States Navy; "St. Peter," Rear Admiral Thomas H. Stevens; "St. Thomas," Rear Admiral Thomas O. Selfridge; "Truth," Rear Admiral E. R. Calhoun.

SALT LAKE.

Under Bishop Spalding's direction, the Woman's Auxiliary in the District of Salt Lake is being infused with new life. Important meetings have been held at the Bishop's House, resulting in the adoption of a new constitution by the district branch and the formulation of plans whereby interest can be excited and kept alive in the most distant outposts of the jurisdiction.

Wherever the Church has a foothold in this vast district there may be found a band of noble women—in most instances, alas, pathetically few in numbers—who are cheerfully toiling, as from the beginning Christian women ever have toiled, to promote the advancement of the Master's kingdom. Many of these women are persons of education and culture, who retain the impressions of Church and school life in faraway Eastern and Southern homes. These are the leaven which even now is leavening the seething, inchoate religious conditions of far Western communities.

In very many of these sparsely settled missionary stations wealth is not abundant. "Big money" is sometimes made, but the cost of living is enormous. It is hard work to build a modest chapel, still harder to meet current expenses, even when a little aid comes from the Church at large. So it comes to pass that most of the women's work is concentrated upon local needs. Nearly every mission station has a woman's guild or an aid society which works for home requirements, but there has been little time or money for the great work outside; nor is it now possible, except in the larger towns, to form parochial branches of the Woman's Auxiliary. It is to awaken intelligent interest in missionary work, to spread a knowledge of what is being accomplished in the great missionary field at home and abroad, and to bind together the scattered groups of women workers in a bond of loving sympathy, that the Bishop has formed what is to be known as the Federation of Woman's Guilds. These various societies will continue to work along their accustomed lines, doing the best they can in their own localities, but all will be united as members of the Woman's Auxiliary to the Board of Missions, in touch with the district headquarters in Salt Lake City, and that to the same extent as the parish branches now existing or to be organized.

The District Branch of the Woman's Auxiliary will be ex-officio Executive Committee of the Federation of Guilds. There will be an Educational Committee for the dissemination of instructive literature concerning all phases of Church work. Regular correspondence will be maintained between headquarters and the most distant missions, and a system has been devised whereby churchwomen moving from one place to another will be provided with letters of introduction to leading churchwomen at their new home.

While this work is in its incipient state it would be obviously impossible to secure anything like a representative attendance of delegates at annual or semi-annual meetings, and therefore the District Branch will for the present carry on its executive work from the see city, holding monthly meetings for work, and also to read and consider letters received, and in every possible way extend a helping hand to the scattered sisters throughout the district.

With all solemnity due to the occasion, a memorial window, erected to the memory of the late Bishop Abiel Leonard at St. Mark's Cathedral, was unveiled and dedicated by the Right Rev. Franklin S. Spalding on Sunday, November 19th. The memorial, which is the gift of the young ladies of Rowland Hall, is placed in the west transept of the cathedral, and is a chaste and richly ornate piece of workmanship. The window was made by the Mayer Company of Munich, Germany, and the subject illustrated is "Christ Sending Out His Apostle."

On Tuesday, the 21st, Bishop Spalding advanced to the priesthood at St. Matthew's, Grand Junction, Colorado, the Rev. C. B. G. Lyon, who has been deacon in charge there for five years and has done a splendid work.

The Bishop then went East for three months to awaken interest among Church-people in the missionary work in his district and to secure help.

INTERCHURCH CONFERENCE ON FEDERATION.

The closing session of the Interchurch Conference on Federation, held in Carnegie Hall, New York, December 1st, was rendered memorable by the address of the Right Rev. David H. Greer, D. D., Bishop-Coadjutor of New York, on "The Ideal Church." After expressing his regret at the absence of his Roman Catholic brethren, he observed that they had something to teach those present, the value not merely of a past but also of a present Incarnation, which had been through all the ages by the Christian Church continued—a perpetual Incarnation, of which Cardinal Newman had said: "It is not the invocation, but, if I may dare use the term, the evocation of that Eternal One, before whom angels bow and devils tremble, becoming present on the altar in flesh and blood." "Now we," continued Dr. Greer, "as the representatives of the Protestant part of Christendom, do not accept that doctrine of the Mass, that evocation of God, that calling forth in flesh and blood of God upon the altar. And yet, it does, I think, shadow forth a truth which the Protestant world to some extent has missed or failed to grasp. It is this—that the miracle of the Incarnation is meant in some real sense to be, through the agency of the Christian Church, a standing miracle in the world, not on the Church's altar wrought, but in the Church's self, in the Church's life. And let me say in passing, if some devout and reverent Christian hearts do indeed find it on the altar wrought, then, although I must and do reject their doctrine, I will not reject them, but in the common bond of fellowship of the Gospel will try to do in my way what they are trying to do in theirs—to make the Christian Church on earth the body of Jesus Christ, of her incarnate Lord God manifest in the flesh."

The Christian Church, added Bishop Greer, had been sharpening its differences to their utmost intensity, but the time was coming—and that was why that conference had come—when the Christian world would look beyond its differences for some deeper principle of a pervading unity and a larger vision of Christ. Partial visions of Him the different sections of Christendom had already given—the Eastern vision with its metaphysical subtlety, the Western with its practical utility, the Southern vision of Him with its warm and glowing ardor, and the Northern with its cooler and calmer temper—but now, in all of them together would that vision of Him be seen Who, from all the four sections, was to gather more and more His subjects to Himself, and be the Lord of all. Then would the Christian Church be able to do a larger and more appealing work in the world and hasten the time when all human life on earth would be the expression of Him, God manifest in the flesh, and the Church herself become, in Cyprian's notable phrase, "the Mother of all of whom God is the Father."

At the same session Dr. Capen, President of the American Board of Commissioners for Foreign Missions, illustrated the necessity for the Church's "getting together" and showing, as it had never yet done, what it could do, by the reply of a Waterloo veteran to the Duke of Wellington, who was planning a change in the soldiers' uniform, and had asked the old man what kind of a uniform he would like to wear if he had to fight the battle of Waterloo over again. "General," he said, "if I was going to fight it over again I should want to go in my shirt-sleeves." When, added Dr. Capen, the Church got all its various army corps together and,

metaphorically, put on that garb for service the devil's kingdom in America would be doomed.

At an earlier session Dr. Doane, Bishop of Albany, in the course of an address on "Family Life," said:

"We are confronted and confounded in our day and in our land with a condition of things about this question which discredits our country, dishonors our Christianity, disgraces our manhood and our womanhood, in the unparalleled frequency and the unlimited facility of divorce. Against this hideous and horrible infection the Christian Church, under whatever name, must stand together as one. Here is the place not for federation only, or combination, or cooperation, but of absolute, impregnable unity, and the place to begin is not in the legislature or in the divorce courts, but in the teaching of the pulpit, the insistence of the ministry and the influence of Christian manhood and womanhood for the solemnity and sacredness of marriage. The hastiness and thoughtlessness of men and women, who are really boys and girls, in betrothals, mere impulse with a frothy sentiment or a foul passion; the commercial management of matchmaking for place, for title, for money; the careless and criminal neglect of clergymen to find out the condition and circumstances of peoples coming to them for marriage are at the bottom of the misery of so much married life to-day.

"And as one studies the surroundings of what is called a wedding in our time, one cannot but deplore the irreverent confusion and display which drowns the religiousness and disturbs the dignity of the service itself, and the vulgar violation of the modesty and privacy which belong to the entrance of this holy estate, with the horseplay of placarded trunks and labeled carriages and railway trains and stations crowded with noisy outsiders and reeking with pelted rice.

"I speak as an old man plain words in a common way, because I believe all this to be indicative of a lowered tone as to marriage which needs correction in its symptoms and cure of its disease. 'Not to be entered into unadvisedly or lightly,' that is the language of our Book of Common Prayer, 'but reverently, discreetly, advisedly, soberly, and in the fear of God.' I am pleading for reverence and sobriety."

A constitution was adopted for the "Federal Council of the Church of Christ," which is to meet in December, 1908, and thereafter once in every four years. Mr. George Foster Peabody, of New York, was elected President of the New York State Federation of Churches. Thirty "Christian bodies" were declared in the constitution to be entitled to representation in the Federal Council. The Presbyterian Church South, numbering close upon 250,000 members, has stood aloof, and the Unitarian bodies are excluded.

A CABLE FROM SHANGHAI—WHAT IS TO BE THE REPLY?

To the Editor: This cable from Shanghai reaches us to-day:—

"Palmer will leave next January if there is any prospect of teacher guaranteed to arrive not later than next February."

It refers to the imperative necessity of finding one, and preferably three, young, unmarried laymen to take posts on the faculty of St. John's College. You have more than once kindly called the attention of your readers to this need, but in view of the urgent necessity of the case I trust you will be willing once more to allow me to voice the appeal which Bishop Graves and Dr. Pott are making to the young men of America on behalf of the young men of China. I will supply particulars to anyone willing to consider this call, or who knows anyone who might be willing to consider it.

JOHN W. WOOD,
Corresponding Secretary, 281 Fourth Avenue, New York.
November 23, 1905.

CREWS IN CALIFORNIA.

The Missions to Seamen in London has appointed the Rev. Frank Stone, B. A., to be its senior chaplain for the shipping in San Francisco Bay, where for twelve years that society has been ministering to crews in the bay and on shore at San Francisco and at Port Costa. Two chaplains licensed by Bishop Nichols, two readers provided with a boat, as well as with a Seamen's Church, and two Seamen's Institutes are thus maintained by the Missions to Seamen. It is to be hoped that the Commission appointed by the last General Convocation at Boston may ultimately result in the Episcopal Church of America taking to the waters and ministering to crews of all nationalities and all creeds populating American harbors.

THE CALENDAR.

December 15th to 31st.

Dec. 17.	**Third Sunday in Advent**[1]	Color purple
Dec. 20.	Ember Day[2]	Color purple
Dec. 21.	St. Thomas[3]	Color red
Dec. 22.	Ember Day	Color purple
Dec. 23.	Ember Day	Color purple
Dec. 24.	**Fourth Sunday in Advent**	Color purple
Dec. 25.	**CHRISTMAS DAY**[4]	Color white
Dec. 26.	St. Stephen[5]	Color red
Dec. 27.	St. John the Evangelist[6]	Color white
Dec. 28.	Holy Innocents[7]	Color purple
Dec. 31.	**Sunday after Christmas**	Color white

[1] The collect for this Sunday was composed in 1661 to take the place of the very brief and poor collect in the Prayer Book of Edward VI. Its authorship is unknown.

[2] One of the four seasons at which candidates for holy orders are ordained (see special prayers in "Prayers and Thanksgiving"). The derivation of the name is obscure. One suggestion is that it is derived from the Latin quatuor tempora through the German form "quatember"; but a better etymology is probably that which sees in it the Saxon word "ymbren," a circuit, as the term "ymbren-tid" for "ember-tide" is frequently found in the Anglo-Saxon records and appears in the acts of the Council of Ænham, A. D. 1009. The first mention of the four ordination seasons occurs in the writings of Philastrius, Bishop of Brescia, and dates from the middle of the fourth century. The special prayers in our Prayer Book are peculiar to the Anglican liturgies, and are not met with elsewhere. The first of these dates from 1662 and was probably composed by Bishop Cosin. The second appears in a slightly different form in the Ordinal of 1550, and bears plainly the impress of Cranmer. It is reproduced in the Scottish book of 1637. The mutilation of this prayer in our present ordinal is difficult to account for.

[3] Called Didymus, or the Twin (John xi:16). Tradition has it that he was the twin brother of a sister named Lysia; that they were born in Antioch; and that, after the dispersion of the Church in Jerusalem he labored in Parthia. The city of Edessa claims to possess his sepulcher. The collect in our Prayer Book dates from 1549, and is almost certainly Cranmer's. In 1662 the "and" between "Almighty" and "everliving" was introduced, possibly for easiness in reading.

[4] The Feast of the Nativity has been kept on this date since early in the fifth century. For some time previous to this it appears to have been observed conjointly with the festival of the Epiphany on January 6th. So far as the evidence enables us to judge, the selection of December 25th was made in Western Europe, and was partly due to the anxiety of the Church to provide a substitute for the Roman Saturnalia. Perhaps the finest presentation of the Christmas theme in literature is that of Milton in his "Hymn on the Morning of Christ's Nativity," in which the environment is that of middle Europe. Both Christmas collects date from 1549. The first, or collect for the greater celebration, is based upon a similar composition in the Gregorian Sacramentary. It came into the Edwardian liturgy apparently from the Sarum Missal.

[5] The first Christian martyr (see Acts vii), Stephen, was apparently a "Hellenist," or Greek-speaking Jew,—that is, one whose language and training were both extra-Palestinian; and the "devout men" who carried him to his burial were probably uncircumcised (i. e. non-Jewish) adherents of the synagogue. His death was chiefly due to his anticipation of the Pauline teaching in asserting the universality of the fatherhood of God and the comprehensiveness of the Christian Church. His address before the Sanhedrin bears all the marks of a trained and impassioned orator. From the fact that he upbraided and taunted his hearers, in verses 51-53, it is probable that Stephen anticipated the fate which befel him, and decided to rush upon the martyrdom which his knowledge of the Jewish rulers must have convinced him was inevitable. Death by stoning was the Old Testament punishment for blasphemy, and it was for his attitude towards the Jewish law that the Sanhedrin incited the populace. Saul, it will be remembered, took charge of their clothes while they went about their bloody work. St. Stephen's Day has been kept since some time in the fourth century,—in the Eastern Church it falls upon December 27th.

[6] St. John is one of the very few members of the apostolic body who appears to have been gently bred. His friendship with, if not his relation to, the high priest Annas appears from John xviii:15, 16; and we read both of the hired servants of his father Zebedee and of the fact that his mother Salome was one of the women who ministered to Christ of their substance. From the fact that he and his brother James were known at one time as the Sons of Thunder, it is probable that he was originally of an impetuous disposition; though it is apparently to his gentleness that he owes his title of "that disciple whom Jesus loved." He was one of the "inner three" who accompanied Christ on the Mount of Transfiguration and at the raising of Jairus's daughter, and he was also selected to be a witness of the agony in Gethsemane. According to a tradition, which there is no serious ground for doubting, John lived to an extreme old age and was buried at Ephesus, in which city Irenæus states that he published his gospel. A later and less trustworthy account asserts that he was cast into a caldron of boiling oil by order of the Emperor Domitian and escaped from it unharmed. There seems no reason to discredit the tradition that when he was too feeble to walk he was carried into the Christian assembly and repeatedly uttered his familiar exhortation, "Little children, love one another."

[7] For the account of the death of the Innocents, see Matthew ii:16. The color purple is substituted for red on this day on the ground that the death of the children being involuntary it partook of the nature of a massacre. The day—known at one time as Childermas Day—has been observed since the fourth century. The collect, composed in 1549, attained its present beautiful form in 1662. Its origin is the Sacramentary of Gelasius.

BY TELEGRAPH.—DR. A. S. LLOYD HAS DECLINED THE ELECTION TO SOUTHERN VIRGINIA.

THE PACIFIC CHURCHMAN

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

Mite boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

OFFICIAL JOURNAL.

November 19.—XXII. Sunday after Trinity. A. M., in St. James', Fresno, celebrated the Holy Communion, catechized Sunday-school, and confirmed seven, with sermon and address. Evening, in Church of the Saviour, Hanford, preached.

21.—P. M., meeting of Board of Seamen's Institute.

22.—P. M., meeting of Standing Committee.

23.—Evening, in Alameda, benediction of new "Lion Memorial House," with address.

26.—Sunday next before Advent, A. M., in St. Paul's, San Francisco, benediction of baptistery and of font in memory of the late Mrs. Emma Medau McKay, with sermon. Evening, in St. Peter's Redwood City, confirmed four, with sermon and address.

27.—Evening, prayer and introduction of Dr. Richard Green Moulton at lecture on "The Literary Study of the Bible," under the auspices of the Sunday-School Commission of the diocese.

28.—Evening, in St. Luke's, San Francisco, at children's Thanksgiving service, made an address.

30.—Thanksgiving day, A. M., in St. Stephen's, San Francisco, celebrated the Holy Communion.

December 1.—Gave letter dimissory to the Rev. William Carson Shaw to the Diocese of Central Pennsylvania.

3.—A. M., in St. Matthew's, San Mateo, celebrated the Holy Communion. P. M., in St. Matthew's, San Mateo, and Cypress Lawn Cemetery, took part in the burial services of the late Mrs. Mary Harrison. Evening, in All Saints', San Francisco, confirmed twelve, with sermon and address.

6.—P. M., meeting Directors of St. Luke's Hospital.

8.—P. M., Executive Committee Cathedral Mission. Evening, in St. Mark's, Berkeley, confirmed nineteen and addressed them.

WILLIAM F. NICHOLS.

PERSONALS.

The Rev. Hubert F. Carroll will be advanced to the priesthood in St. Paul's Church, Visalia, on Thursday, December 21, St. Thomas' day. The preacher will be Prof. H. H. Powell, Ph.D., and it is expected that Prof. Lincoln will present the candidate.

The Rev. David Claiborne Garrett, who will be remembered in San Francisco as for a short while rector of St. Luke's Church, has been called to the rectorship of St. Peter's Church, St. Louis, Mo.

The Rev. J. Wallace Gunn, for some time locum tenens at All Saints' Church, Palo Alto, has signified his acceptance of a call to the rectorship of the Church of the Holy Saviour, Santa Clara.

The Rev. W. R. H. Hodgkin, curate of St. Mark's Church, Berkeley, has been called to the rectorship of the Church of the Advent, East Oakland.

The Rev. Cecil Mortimer Marrack has resigned his position as curate of St. Luke's Church, San Francisco, and has accepted the rectorship of St. Stephen's Church in the same city.

St. Matthias' Mission, Oakdale, has a small but very faithful and zealous band of workers, who have made unusual exertions toward erecting and furnishing their Church building. They deserve the help of their brethren. They now need pews for their Church, and if this should meet the eye of the representative of a parish or mission which has pews which for any reason are not now in use, said pews could be most graciously bestowed on said Mission. Archdeacon Emery would be glad to hear from the person desiring to give the pews or to help the people of Oakdale to buy them.

The Rev. Edward M. Parker, who has been elected Bishop-Coadjutor of New Hampshire, was born at Cambridge, Mass., in 1855. After six years in St. Paul's School, Concord, N. H., of which his father was one of the original trustees, he went to Keble College, Oxford, where he graduated in 1878. He has been for many years a master in St. Paul's School. He was ordained in 1879, and besides the direction of the spiritual work of the school in the prolonged absence of its rector, and the charge of missions at Dumbarton and East Weare, has been a leader in the mission work of the diocese, showing remarkable sympathy with men of all sorts and conditions and enthusiastic zeal.

The Rev. I. O. Stringer, late rector of Christ Church at White Horse, has been elected by the House of Bishops at Winnipeg to succeed the Rt. Rev. W. C. Bompas as Bishop of the Diocese of Selkirk, commonly known as the Yukon Territory.

The Rev. Charles T. Walkley expects to start East December 28 and to take up his work as rector of Grace Church, Orange, with the beginning of the new year.

The Rev. W. W. Webb, D.D., Canon of All Saints', Milwaukee, and President

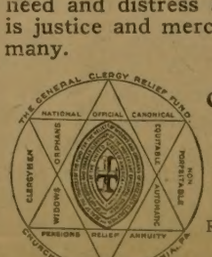
WE BEG OF YOU READ THE CIRCULARS BEING SENT YOU.

We are trying to get information of the utmost importance before the clergy and laity of the Church. How shall we do it? It is impossible by letters. It would require too many. It would cost too much. So would personal calls. The only avenue open is by circulars. We try to make these clear and readable. They suggest a most necessary work. They ask your help. It will only require a moment to do the good deed suggested, perhaps five minutes a year. We beg of you read our circulars before you throw them away.

At least know what your official pension organization in the Church is planning to do. Learn that there is one official organization.

Most important plans are now being pushed. Nothing more important has ever been suggested.

The clergy over 64 can be pensioned IF THE CLERGY AND LAITY WILL. The disabled and widows can receive pensions, annuities, relief, sufficient, IF YOU WILL. There is sore need and distress among a few. There is justice and mercy to be meted out to many.



THE GENERAL CLERGY RELIEF FUND,

The Church House, Twelfth and Walnut Sts. Philadelphia

Rev. Alfred J. P. McClure, Assistant Treasurer and Financial Agent.

of Nashotah Seminary, has been chosen by the Convention of Milwaukee to be Bishop-Coadjutor. Dr. Webb was born in 1857 in Germantown, Pa., and graduated from Trinity, Hartford, in 1882, afterward taking a course in theology at Berkeley, Conn. He was ordained deacon in 1885, and priest in the following year. In 1892 Dr. Webb became Professor of Dogmatic Theology at Nashotah. His works, "The Cure of Souls" and "Guide for Seminarians," have helped to win for him an established reputation as a scholar and a Churchman.

The Rev. William H. Wheeler will be advanced to the priesthood in St. Michael's Church, Tuolumne, Wednesday, December 20. The Archdeacon will present him, and quite a number of the younger clergy expect to be present. Very generous arrangements have been made by the Sierra Railroad Company and by members of the Mission for the entertainment of the visiting clergy.

Samuel N. Young, son of the Rev. W. C. Young, sails for China on the 16th of December to accept a position in the Board of Education of the provinces of Kwong-tung and Kwong-sie. Mr. Young after taking his B. A. degree at the University of California went to New York and graduated in one year from Teachers' College, Columbia University, as M. A., intending to further pursue his studies, when he was recommended by the Chinese Minister at Washington, Sir Leang Chen-tung, to this important position.

The establishment of free public schools in China is an innovation and a concession to Western methods but recently agreed to by the Empress. In each province schools will be located, to be fed by the successful graduates from the village schools, these in turn supplying the students to be placed in the capitals of eighteen provinces. From the colleges the Imperial University at Peking will receive those who have successfully passed the specified examination.

DR. MOULTON'S LECTURES.

California has had, we believe, a rare opportunity in the presence of this noted and gifted man. His lectures have been a revelation and an unforgetable joy to those who appreciated the opportunity. We believe that the gentlemen of the Sunday-School Commission who brought him here after two years' effort can rest in the pleasurable conviction of having done something really worth while. Of the attendance at the lectures, which registers California's appreciation of the opportunity, the accounts are not yet all in, but Berkeley crowded St. Mark's Church four evenings in succession; Oakland crowded St. Paul's Church four evenings in succession; San Francisco filled the main floor of the auditorium of the Y. M. C. A. Hall and on three occasions overflowed into the gallery; Alameda, San Mateo and San Jose crowded their respective halls, and a very large congregation filled the Memorial Church at Stanford. Altogether there was good evidence of appreciation, and therefore we are doubly sure that great good was done by these wonderful lectures.

OPENING OF THE LION MEMORIAL HOUSE.

The "Lion Memorial House," 1904 Clinton avenue, Alameda, which has been secured and planned for the use of the Women's Industrial Bureau and for the commemoration, by service to the community, of the earnest life, self-denying labors, and noble influence of the Rev. Edgar J. Lion, late rector of St. Stephen's, San Francisco, was formally opened by the Rt. Rev. W. F. Nichols, Bishop of the diocese, on Thursday, November 23d, with prayer and psalms. The intention of the bureau is to furnish business facilities to women supporting themselves or those dependent on them. It has started on its career of usefulness with the patronage of fifty women of ability and influence. The officers and members of the executive committee are as follows: President, Mrs. McChesney; Vice-President, Mrs. P. S. Teller; Treasurer, Mrs. Victors; Corresponding Secretary, Mrs. Fouza; Recording Secretary, Dr. Mary D. Fletcher. Executive Committee — Mrs. Hebard, Mrs. Cowing, Mrs. Rosenthal, Mrs. McCain, and Mrs. Spalding. A telephone (installed gratis by Mr. Jacobi), messenger service, a confidential register in which to register wants, a monthly bulletin advertising wares and work, and a salesroom are among the necessities already provided to enable the bureau to carry out their objects. Details are left till the Board of Managers shall have the help of their experience in dealing with them.

BOISE.

Right Rev. J. B. Funsten, D.D., Bishop.—It is the purpose of the Bishop of Boise to give an opportunity to the friends and admirers of Bishop Tuttle, and to those interested in missions throughout the country, to voluntarily contribute a sufficient amount to erect a dignified and substantial building in the city of Boise to commemorate the great influence for good exerted in Idaho by him. Thirty years ago he traveled across the plains in a stage, doing missionary work for the Church among the miners and frontiersmen of that section.

Idaho was the wildest and most undeveloped part of his field at that time. The only church in all the territory assigned to Bishop Tuttle was a little frame building in Boise. He left but few buildings in what was even at the time of his translation to Missouri a wild frontier country, but he left an influence strong for good and a character which had the respect of everybody. Idaho is still a thorough missionary field, but is now rapidly developing, and it is Bishop Funsten's desire to erect a building which will properly commemorate the noble life of him whom the whole Church now delights to honor as its Presiding Bishop. It is hoped that contributions will come from every part of the country, so that this very worthy design may be carried out in such a suitable manner as to gratify him whose work it commemorates.

Bishop Funsten guarantees that Idaho will pay at least one thousand dollars toward such a commemorative building. He says: "It seems most fitting that such a monument should be erected in a country still frontier, where his great Christian character was a beacon light to weary men and women, showing them to the harbor of rest in God's Kingdom. The Japanese chose a battlefield to erect a monumental lighthouse. Let us show the same wisdom in commemorating our great leaders and their victorious struggles."

It is Bishop Funsten's especial desire that none but absolutely free-will offerings be sent. "No matter how simple may be the monument to this great and good man, I am determined as far as I can see to it that it shall stand for real affection and respect on the part of the givers, whether their gifts be small or great. Let no man think we want for such a purpose any compelled gift—only what is a material indication of a heart's love for one who has nobly labored in a hard mission field through long years, leading wandering men back to the Father's house. I am sure such a building, no matter how simple, will please him far more than anything that could in the future be done for him."

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 a. m. and 4 p. m.
Fridays, Litany at 11 a. m.
Holy Days, Holy Communion at 11 a. m.
1st and 3d Sundays, Holy Communion at 11 a. m.
Holy Communion every Sunday at 7:30 a. m.
Sunday School meets at 9:30 a. m.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector, 1380 Sacramento St. Telephone East 2466.
Sunday, Holy Communion at 8 a. m.
Morning Prayer at 11 a. m.
Evening Service at 7:45 p. m.
Litany, Friday at 11 a. m.
Holy Days, Holy Communion at 10 a. m.
Wednesdays, Holy Communion at 10 a. m.
Sunday School at 9:45 a. m.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. Cecil M. Marrack, Curate.
Services: Sunday, Holy Communion at 8 a. m. Holy Communion on first Sunday of month at 11 a. m.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 a. m. Boys' Bible Class at 10 a. m.
Holy Days, Holy Communion at a. m.
Thursdays, Holy Communion at 8 a. m.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 a. m. Instruction at 7:45 p. m.

ST. JOHN THE EVANGELIST, Fifteenth St., near Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 a. m.; 7:45 p. m.
First Sunday, Holy Communion, 7 and 11 a. m.
Other services as announced.

EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Potrero Ave.
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New subscribers can obtain the SPIRIT OF MISSIONS and the PACIFIC CHURCHMAN for $2.50.

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A lady who has had experience as assistant bookkeeper would like a similar position. Can refer to Bishop Nichols. Please address Churchman Office.

New York Bible and Common Prayer Book Society.

Applications for books from this Society may be made through Mr. R. M. Pott, Agent, care of Church Missions House, No. 285 Fourth Avenue, New York City. All contributions shou'd be sent to the Treasurer, Mr. John McL. Nash, No. 63 Wall Street, New York City.

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MISSIONARY COMMENT

THE CHRISTMAS MESSAGE A MISSIONARY MESSAGE.

The Christmas season is upon us with its annual good cheer and festivity. It gladdens the heart and ennobles the life as it brings to mind the coming of the Saviour to the Bethlehem manger. Christmas has gathered round itself such a wealth of association, it has become so inwrought into our racial consciousness that everyone, whether avowedly Christian or not, feels it to be something more than a mere holiday; and this feeling grows deeper the more we meditate upon the day and its meaning to the world.

For the Christmas message is emphatically a missionary message. The Christmas idea lies back of all true missionary effort. A child in the Sunday-school will tell you that Christmas is a time to give presents and to make others happy, because on that day Christ came to earth to be the Saviour; and the most profound theologian of the Church cannot exhaust that idea. For whether we look out upon the character of our Christmas festivity, with its Santa Claus, its Christmas-tree, its thoughtfulness for the poor and for the children, or whether we try in a profoundly devotional manner to apply to our own souls the message of Christmas, we are brought face to face with the supreme missionary motive —love.

LOVE THE MESSAGE OF CHRISTMAS.

For the whole emphasis in any true observance of Christmas is upon the expression of love, and love not in any merely sentimental form, but in the only true expression of love in giving and doing for others. The purse never seems so empty as at Christmas. As the shops display their treasures, thousands covet wealth and fortune, not for themselves, but that they might have to give some loved one. That man is poor indeed, and the Christmas season is to him a mournful one, who cannot give some token of love and affection. Even Santa Claus, the semi-mythical, semi-angelic figure, from whose influence one can never entirely free oneself, is the symbol of simple, unselfish giving, which is the truest expression of love.

LOVE THE MOTIF OF MISSIONS.

As love is the message of Christmas, so love is the motif of missions. If we can get into our hearts any conception of the pre-existent Word yearning to express Himself in terms of human life, longing for the fullness of time to come when He might give Himself effectively for the salvation of a sinful race; as we let our minds dwell upon the idea and we see how in all the preceding ages He was trying to give Himself to the world, trying to come in vision and symbol and prophetic word until the time when He could in His own face reveal the glory of God,—we shall begin to see how love lies at the root of the Christmas message and how all true missionary activity is an expression of that love.

The more clearly this is perceived the more obvious will it become therefore that any objection against Missions is an objection against genuine love, that it is fatal to our very religion. Any indifference to Missions throws a blight over the soul's life and stunts its growth. The soul grows as it becomes more like God, and "God is love." The supremest act of love was the coming of Christ to a sinful world, and missionary activity is the best copy of that act among followers of Him.

Nor can we think of Missions with any indifference. It is not for us to choose whether we will engage in missionary activity or not. If we are followers of Christ, we *must* be missionaries. If His love had not *compelled* Him to make the sacrifice demanded by the Incarnation, His love would have been imperfect, but that love, so full and rich, gladly welcomed any sacrifice, any opportunity of giving itself for men. So, too, when our love grows closer to the model of Christ, when we feel His love to be the ruling passion of our lives, then will that love compel us to go out and give ourselves, "spend and be spent," that men may be saved. If, therefore, the Christmas message is rightly heard, it will deepen in our hearts the consciousness of God's love, and will, of necessity, impel us toward a greater zeal for Missions, for spreading out that light which shone out over the place where the Son of God was born.

DEPARTMENTAL SECRETARIES.

At the regular meeting of the Board of Missions in New York on November 14th the following action was taken:—

Resolutions were submitted from the recent conferences in the missionary departments, which were read *in extenso*. The purport of these was that the time had come, at least in several of the departments, for the appointment of salaried secretaries in their several localities. Upon the same subject there had come to the general secretary letters from bishops and others interested in the project which had long been under consideration in the Board of Missions. The report of a special committee on the subject, which had been made the order of the day for this meeting, was next considered, when the following resolutions, which will be of interest to the whole Church, were adopted:—

"Resolved, That the report of the Committee on Further Organization of the Missionary Departments be and hereby is adopted, and the plan it recommends be put in operation as soon as possible; and further

"Resolved, That the general secretary be authorized to relieve at his discretion any of the department secretaries now serving the Board, with the thanks of the same, and to nominate to the Board three suitable persons for election as its representatives—one in Missionary Departments Four and Eight, one in Missionary Departments Five and Six, and one in Missionary Department Seven.

"Resolved, That an appropriation at a rate not exceeding $10,500 for the current fiscal year be and is hereby made to pay the salaries and traveling expenses of the department secretaries, the same appropriation to be available when these shall have been appointed by the Board."

The general secretary nominated, pursuant to one of the foregoing resolutions, for department secretaries, the following gentlemen: Of the fifth and sixth departments, the Rev. Dr. Rufus W. Clark; of the fourth and eighth departments, the Rev. James G. Glass, and of the seventh department, the Rev. John A. Emery. The Board proceeded to an election, when the gentlemen named were respectively chosen.

So far as we know no one of these gentlemen has announced his decision in reference to this election. The Diocese of California is awaiting with deep and prayerful interest the decision of the Archdeacon, knowing full well the gravity of the crisis in his life and its deep import to the Church, as well to the Diocese as to the larger work of the Seventh District.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary — Mrs. A. M. Lawver, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

Diocesan Meeting. — Thursday January 8th, 2:30 p. m., in the Sunday-school room of St. John's Church, San Francisco.

Officers of Parish Branches are requested to meet with Diocesan officers at quarter before 1 o'clock.

Semi-Annual Meeting. — The semi-annual meeting will be held on Friday of Convention Week, January 26th. Place of meeting and program for the day will be announced later.

Churchwomen throughout the Diocese who may be preparing to be in San Francisco for this week, so important in the life of the Diocese, are cordially urged to arrange to remain over Friday and to keep with us Auxiliary Day.

The November Diocesan Meeting in the Guild rooms of Trinity Church, San Francisco, after reports from the branches represented, was occupied with discussion on ways and means, chiefly in the interests of the Junior Department. Special emphasis was laid on the necessity of telling our Sunday-schools all about the work that is supported by their Advent offering, and the members expressed themselves as willing to visit Sunday-schools on this errand.

Miss Waterman, returning to her work in the Philippines, sailed from San Francisco on the 25th of last month.

A letter from Mrs. Rowe tells of her return to Sitka in restored health. The Bishop is still at work on the See House and happy to keep the tenth anniversary of his consecration in all his old-time vigorous health and good spirits. The Bishop of Alaska and his family and diocese were prayerfully remembered by many on St. Andrew's Day.

CONVENTION OF 1906.

The official notice of the Convention to be held in Grace Church on January 23, 1906, has been sent to every clergyman and to the Senior Warden of every vacant parish in the Diocese. If by any mischance there have been any oversights, the Secretary would be glad to know of them, so that they may be remedied.

With the official notice of Convention was sent out the Bishop's letter, in the hope that it would be read in the hearing of all the people. This letter appears elsewhere in this issue, and we bespeak for it careful and attentive reading.

In separate envelope there were sent out to all concerned blanks for parochial reports, credentials both for Delegates to Convention and to the House of Churchwomen, a catechism concerning the House of Churchwomen, and the Canon on the House of Churchwomen. The effort was made to make perfectly clear the procedure in the matter of election of delegates to the House of Churchwomen. Inasmuch as this whole matter of the House of Churchwomen is so entirely new, it is highly probable that there have been some slight difficulties for which adequate provision has not been made. We ask, therefore, that any questions arising in regard to this election of delegates to the House of Churchwomen be referred as early as possible to the undersigned, so that proper action may be taken in due time to avoid any friction at the time of the opening of the session of the new House.

Arrangements have been made with the Southern Pacific and the Santa Fe railroads providing for return tickets at one-third full rate, if fifty persons come to Convention paying full fare one way.

The usual program of Convention Week will be circulated as soon as possible after New Year, and in it will be details of this arrangement with the railroads.

We are glad to be able to announce that the Bishop of Los Angeles has consented to make the devotional addresses at the opening session of Convention.

The special attention of members of Convention who may desire to propose any amendments to the Canons is hereby called to the following subsection b of section 590 of the Canons of 1905:

(b) No proposed amendment or addition to the Canons shall be considered or affirmatively acted upon by any Convention (otherwise than by referring the same to a committee to report thereon to the succeeding Annual Convention), unless duplicated copies of such proposed amendment or addition shall have been filed with the Secretary (see section 37, Constitution) at least twenty days before the meeting of the convention.

MARDON D. WILSON,
Secretary.

THE UNITED SUNDAY-SCHOOL SERVICE.

The united Sunday-school service which was held in St. Luke's Church on Sunday afternoon, December 3d, was pronounced by many who took part the most successful since that at the meeting of the General Convention in 1901. There were, by a conservative estimate, 700 children present, representing the following schools: The Maria Kip Orphanage; the new Sunday-school in the Excelsior Homestead Tract; the Transfiguration, Ocean View; St. Andrew's; All Saints'; St. John's; Grace; Trinity, and St. Luke's.

The Rev. W. E. Hayes read Evening Prayer, the Rev. William Higgs read the lesson, which was taken from the Gospel for the day, and two addresses, to which the children listened attentively, were made by the Rev. C. M. Marrack and the Rev. L. C. Sanford. Familiar missionary hymns were sung, and the offering was devoted to the Bishop's Auxiliary Fund, for which the children are working during Advent.

Dr. G. S. Baker of the Sunday-School Commission marshaled the several schools and superintended their entrance into the Church. The delay in seating the children and the breaking off of the first processional hymn, which some have remarked upon, were due to a misunderstanding on the part of the ushers and the organist, who had not expected so large an attendance.

Some of the late endeavors to hold a service of this kind have, for one cause or another, been so unsatisfactory in point of attendance that the Sunday-School Commission regarded this service in the light of an experiment to determine whether it was worth while to continue these united meetings. The result, however, justifies the Commission in planning future gatherings of a similar sort, which cannot but help to unify and strengthen our Sunday-school work.

The Convocation of San Francisco met in Grace Church on Tuesday, November 14. The Dean's report took the place of a sermon at the morning service. A most bountiful lunch was served by the ladies of the parish. At the afternoon service addresses were made by the Rev. Ernest Bradley, the Rev. Dr. Clampett, and the Bishop. These addresses, particularly the second, evoked considerable and general discussion. The general topic of these addresses was "Woman's Place and Work."

In the evening after a short business session there were addresses by the Rev. William Kirk Guthrie, pastor of the First Presbyterian Church, and the Rev. David Evans, rector of Grace Church, on the proposed federation of churches.

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MISSIONARY SUNDAY.

The General Convention of 1898 recommended that the second Sunday after the Epiphany of each year should be observed as a missionary day for Sunday-schools. The Board of Missions in its endeavor to aid the parochial clergy in carrying out this suggestion has prepared a service leaflet. Orders from Sunday-schools within the Seventh Department will be filled direct from San Francisco by Archdeacon Emery, Department Secretary, 731 California street, San Francisco.

HOUSE OF CHURCHWOMEN.

The following delegates have been elected and their election reported to the Secretary of Convocation:

Christ Church, Alameda—Mrs. Rigby, Mrs. Gillogly, Dr. M. D. Fletcher, Mrs. W. N. Guthrie, and Mrs. McGurn.

St. Luke's Church, San Francisco—Mrs. William Ford Nichols, Miss Mary C. Heath, Mrs. George H. Kellogg, Mrs. Burr M. Weeden, and Mrs. Mardon D. Wilson.

St. John's Church, San Francisco—Miss Kate W. Stoney, Mrs. Gaillard Stoney, Mrs. Julia W. Cochran, Mrs. L. C. Sanford, and Mrs. M. A. Gale.

VESTRY ELECTIONS.

The following Vestry elections have been canonically reported to the Secretary of Convention:

Grace Church, San Francisco—Lansing M. Ringwalt, Senior Warden and Treasurer; William Mintzer, Junior Warden; Thomas P. Woodward, Secretary; W. H. Crocker, Kirkham Wright, Andrew B. McCreery, George H. Hooke, William M. Gwin, William S. Tevis, Frank P. Deering, and Dr. Harry L. Tevis.

St. Luke's Church, San Francisco—A. N. Drown, Senior Warden; Dr. H. C. Davis, Junior Warden; Louis F. Monteagle, Secretary and Treasurer; Thomas Archer, Dr. E. R. Bryant, W. D. Clark, H. L. Davis, G. H. Kellogg, J. P. Langhorne, H. A. Marvin, Dr. G. H. Powers, H. T. Scott.

St John's Church, Oakland—Newton H. Barry, Senior Warden; Clifton H. Kroll, Junior Warden; H. St. George Hopkins, Secretary; G. E. Arrowsmith, Treasurer; H. H. Hassard, and T. W. Johnson.

DIOCESAN NEWS.

Mill Valley.—Our Saviour's.—Messrs. Harries, House, Turpin, Bostwick, and Turpin were elected vestrymen at the parish meeting December 5th. Mr. Harries was appointed Senior Warden, and Mr. House Junior Warden, with Mr. F. Avery as Treasurer, and Mr. W. Freeman as Clerk. The delegates to Convention were Messrs. Avery, Harries, House, Barker, and Rigby. To the House of Churchwomen were elected to be delegates Mesdames House, Reynolds, Harries, Klyce, and Chapin. The Treasurer read a satisfactory report. The rector informed the meeting that over $1,600 had been raised for the parish hall and at least half of the remainder would probably be obtained from the Church Guild's annual sale on the 9th. Of the $1,600 the Guild of St. Mary had contributed $1,000. During the last four or five years this Guild had raised nearly $2,500. All the current expenses of the church, amounting this last year to over $200, were paid by it, in addition to pledges amounting to $60. For two or three years past it has met at the residence of its Vice-President, Mrs. A. L. House, for whose unwearying perseverance and labor freely bestowed on the Guild too much in praise cannot be said. The parish hall will provide a permanent home for the Guild and Sunday-school. It will be built alongside the church and parsonage, and the plan provides for the hall proper 30 by 20 feet; kitchen, etc., and the addition of an alcove to the principal room in the parsonage. The cost will be $2,000, of which over $1,600 is in hand. A silver chalice has lately been given to the church by Mrs. Reynolds, and a silver paten by Mrs. Wood, as well as brass candlesticks by another member of the congregation, all of which were formally accepted for use at the altar by the parish meeting. A stained glass window from a well-known English studio is on its way, the gift of Messrs. J. and T. Eastland, in memory of their parents, who were regular attendants and benefactors of the church.

The sale of December 9th cleared about $250. This will leave a balance of about $200 yet to be raised for the parish-hall.

Oakland. — St. Paul's Church. — Rev. Charles T. Walkley, Rector.—The Wardens and Vestry for the ensuing year are as follows: Henry C. Taft, Senior Warden; Brace Hayden, Junior Warden; Samuel Breck, Secretary and Treasurer; James H. Wallace, Charles R. Jones, S. C. Farnham, N. A. Acker, Frederick W. Magee, W. A. Barbour, and Charles H. Wood.

San Francisco.—St. Luke's Church.—Rev. B. M. Weeden, Rector.—The two Bible classes of the parish are meeting regularly and have large membership. On Thursday afternoons at 4, under the direction of the curate, the Sunday-school lesson is studied. On Friday evening at 7:45 the rector gives instruction on the Second Lesson in Morning Prayer for the next Sunday. The classes are open to all who will come. The rector's class meets in the evening, to give men an opportunity for Bible instruction.

The Rev. Cecil M. Marrack has resigned his curacy in this parish to accept the rectorship of St. Stephen's Church. The resignation takes effect the first day of January. Mr. Marrack's resignation causes genuine regret throughout the parish. He has expended his strength unstintingly in the service of the parish. Constant labor and marked ability have borne abundant fruit. The parish sustains a distinct loss. The interruption in the regular ministrations at the most important season of the year will cause much embarrassment. The Rector and Vestry have taken immediate steps to secure the ministry of another priest, but some time may elapse before the vacancy is permanently filled. The prayers and good wishes of the congregation will follow Rev. Mr. Marrack.

San Francisco.—St. Stephen's Church.—At a meeting of the Vestry held on the 28th of November the Rev. Cecil M. Marrack was unanimously selected to fill the vacancy in the rectorship of this parish.

In response to the letter advising him of the action of the Vestry and urging his acceptance Mr. Marrack has written as follows:

Mr. Arthur F. Price, Senior Warden—Dear Mr. Price: Will you please express to the members of St. Stephen's Vestry my appreciation of their action in calling me to the rectorship of the parish. I accept the call and shall be with you on New Year's day. I should deeply appreciate it if the people of St. Stephen's would remember me in their private prayers.

With kindest regards to yourself and the other members of the Vestry of St. Stephen's parish, Cordially yours,

CECIL M. MARRACK.

There now remains only the formal action of the Vestry in electing Mr. Marrack to fill the vacant rectorship, which will be done at the meeting on December 19th.

The Annual Meeting.—One of the largest and most enthusiastic meetings in the history of the parish was held in St. Stephen's Hall on Tuesday evening, December 5th. The annual report of the Treasurer was read, showing a marked improvement in our financial condition over that of last year. The announcement was also made that $500 had been paid during the month on account of our funded indebtedness. Interesting and instructive reports were read by the officers of the different parochial organizations.

The following resolution was introduced and carried unanimously:

"Whereas, The Rev. Ernest Bradley, after two years and six months of active and faithful service in this parish, has resigned the rectorship; and

"Whereas, We fully appreciate his unremitting efforts on our behalf; therefore be it

"Resolved, That we formally and heartily express our great regret at losing so zealous a worker, and that we further give voice to the sentiment that the best wishes of the parishioners of St. Stephen's Church follow Mr. Bradley into his new field of usefulness."

He is not only idle who does nothing, but he is idle who might be better employed.—Socrates.

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BROTHERHOOD OF ST. ANDREW.

In the last issue of the "Pacific Churchman" the establishment of two new Junior Chapters and one new Senior Chapter was noted. In this issue we are glad to be able to record the formation of three more new Junior Chapters and two more new Senior Chapters. These Chapters may be assured of a hearty welcome from the California Brotherhood as well as from the great Brotherhood as a whole. The new Junior Chapters begin their work in Grace Church, San Francisco; Trinity Church, Oakland, and Ascension Church, Vallejo. The new Chapters of men recorded are those of Trinity, Oakland, and Ascension, Vallejo.

Care was taken in every case to see that the members of these new Chapters should understand just exactly what duties and obligations they were assuming. It is believed, therefore, that, being so organized, they will be a considerable strength and practical help in the great work of the Church in these parishes.

A Plea for More Definite and More Serious Work Among Boys.—In the annual report of the National Council of the Brotherhood to the recent Chicago convention appears the following:—

"In every parish where there is a Senior Chapter Church boys of confirmation age should be taught their duty and shown how to put it into practical operation by being directed to their friends and companions whom they can influence and bring nearer to Christ through His Church. In time to come this will be reversed, and every Junior Chapter will then need as a complement a Senior Chapter in which the trained Juniors will continue to carry on their work. The Brotherhood's future, and the future of the work for which we stand in our Church, demand Junior Chapters everywhere, and the time is now at hand to establish them. There are also hundreds of parishes where there are at present no Senior Chapters, and no immediate prospect of the formation of such, in which Junior Chapters should be organized without delay. This refers especially to country parishes, in every one of which there should be an active Junior Chapter, if we are to train up more efficient laymen in the future.

A LETTER FROM THE BISHOP.

My Dear People of the Diocese: Will you not one and all help to make the week of the Annual Convention of the Diocese each year mean what it may as a real Church tonic? It can be used as a time for the especial outpouring of the Holy Spirit on the Diocese and every congregation in our borders. Its effect on our good heart action can be made to tell upon all the system and extremities of the Diocese. How can you help this?

1. By taking care to elect delegates at the annual meetings who can if possible arrange to attend the Convention. If the full number of five cannot be found, try to send a smaller number.

2. By giving especial attention to the selection of representative communicants for the House of Churchwomen to be organized at the time of the coming Convention, which opens at Grace Church, San Francisco, Tuesday, January 23, 1906. The secretary of the Diocese will send clear explanations as to the canonical procedure in this as in the election of delegates to the Convention. It is important that all parts of the Diocese should be represented among our Churchwomen in the primary meeting of this House of Churchwomen, that it may realize its opportunities for the Church, some of which I hope to specify at the time of organization. It may be possible for some congregations to provide a fund for the expense where delegates themselves could not be expected to meet it individually, in order not to be without some representation in the Convention and the House of Churchwomen. The secretary will give information as to reduced rates.

3. By coming, others than delegates, to help make it a live Church week. Could not some of our Church people abroad in the Diocese arrange, so far as possible, business and other matters taking them to San Francisco, so that Convention week could be the one selected for such trips, enabling them also to include participation more or less in the Church gatherings of various kinds during that week.

Committees are already at work planning for many interesting features of the week, all of which will be duly scheduled in the program, including a Diocesan conference, with a well-known speaker from the East among others; a Church club dinner; meetings of the Woman's Auxiliary, Brotherhood of St. Andrew, Daughters of the King; the evening reception for all our Church people to meet socially, etc. Then there will be a large missionary meeting, with choir festival, in Trinity Church. And besides the business of Convention and of the House of Churchwomen, there will be for all at the opening of Convention that from which our truest and securest strength as a Diocese must after all come, prefaced by a devotional address, the Holy Communion, that we may be "filled with God's grace and heavenly benediction and made one body with Christ that He may dwell in us and we in Him."

Commending all this to your earnest prayer and co-operation, I am, Very faithfully, your Bishop,

WILLIAM F. NICHOLS.

To keep up a steady current of unselfishness is one thing; to do an occasional unselfish act is another.—Bishop Brent.

CORRESPONDENCE

[Articles for this Department must be signed with the writer's name, and the name must be for publication. The editors disclaim responsibility for opinions expressed under this heading, and they also decline the responsibility of returning manuscripts.]

"HONOR AMONG CLERGYMEN."

In view of the criticism and comment raised by the recent editorial articles about "Honor Among Clergymen," it has seemed wise to the board of editors that a brief statement should be made touching certain points before the discussion is closed.

1. The statement in regard to changes of interpretation of the creed had no reference whatever to change in the substance of the Church's faith, but only to the changes from age to age in man's way of understanding that substance.

2. The articles in question had no reference, as has been already stated, to any special case now before the Church. Whether or not that case would come under the type discussed, the writer had no means of knowing beyong fragmentary and uncertain newspaper reports.

3. The question discussed had nothing whatever to do with the Church's definition of her own position. It was an attempt to appreciate sympathetically the difficult position of a certain class of clergymen in order that whatever the Church may say in regard to their right to remain in her ministry she shall at least see that they act not dishonestly, but from motives of perfect loyalty to her. The articles might have been entitled, "What Shall the Man Do?"

With this note, further discussion must close.

THE WRITER OF THE EDITORIALS.

December 11, 1905.

"HONOR AMONG CLERGYMEN."

Editor "Pacific Churchman": In your issue of November 15th it is editorially stated as a proposition admitting of no denial that the interpretation of the creed has changed from age to age. The example given is this: "One interpretation of the judgment conceives of it as a future fact of the visible world; the other as a present and growing fact of the spiritual world."

The Nicene Creed asserts that "He shall come again with glory to judge both the quick and the dead." He shall come again. How can this be anything but a future occurrence? St. Peter declared likewise, "He hath appointed a day in which He will judge the world in righteousness." A day is appointed for a coming judgment. How can this be "a present and growing fact"?

It is an elementary principle that interpretation is allowable only in case of ambiguity. As the courts say, "there should be no construction where there is nothing to construe." It is one thing to explain what is doubtful, another to explain away what is clear. In the few cases where explanation is needed the creeds have been interpreted in one way for centuries; and that man is bold and rash who seeks to affix a new meaning to them. Such a man has no legitimate place in the ministry of the Church. He ought to secede or be deposed.

RICHARD H. THORNTON.

LITERATURE OF THE DAY

Addresses to Cardinal Newman, with His Replies (1879 to 1881): Edited by Father Neville. (Longmans, Green & Co., New York, $1.50 net.)

It seems strange that such a compilation as this should appear after so long an interval; but every one who is interested in Newman's career will be thankful for it, and that in more ways than one. For one thing it banishes forever the long-lived illusion that he was unhappy from the first in his Roman environment. Here we have his own direct evidence to the contrary, if it were needed; but it only serves to emphasize the witness of the sermons and other writings of his Roman days, to say nothing of the "Apologia" or of "Loss and Gain." It was also supposed that he was treated with a certain amount of coldness and neglect. If there may be some measure of truth in this, he soon and effectually lived it down. It is true that his promotion did not come till very near the end of his days; but many causes may have operated in that regard which outsiders can only surmise. He was at the opposite pole from Manning, both in character, in practice, in his views as to the position of the Roman Church in England, and as to what was incumbent on her leaders. He was perfectly content to go on in his quiet way at the Birmingham Oratory. "Leave me," he urged, "in nidulo meo." No man was more surprised than he was when the news of his elevation reached him. From one of his addresses we quote a passage, exquisite in its grace of words, which may be taken as applicable to the whole life of Newman—Anglican and Roman: "The steadfast faith that has marked you as a prophet to an unbelieving age, the wide and tender sympathies that have transfigured zeal to the excellence of a patient, all-Christian love, and that speech which seems the echo of reason, as it stills all discords by its apprehension of the truest harmony, we must indeed look up to you, as to one admirable in strength and gentleness, whose thought has been a consecration, lifting him into a sphere apart, yet drawing him strangely closer to the affections of all." (Page 111.) This recalls insensibly the wonderful passage in Shairp's Essay on Keble, where in unforgetable words he describes Newman's appearance in St. Mary's, Oxford. The power and the variety of the Cardinal's replies are very remarkable. There is the old insight into spiritual things, the same witness to a life lived above the world and to the self-negation that always marked him. The book may seem to many as born out of due time, but there are not a few who will be both glad and thankful for it, as shedding fresh light on one who, although his convictions drove him from the Anglican Church, worked unspeakable and lasting good for her before the hour struck for "The Parting of Friends." H. H.

The Spiritual Order: George Congreve, M. A. (Longmans, Green & Co., $1.60 net.)

The writer is a well-known Cowley Father, and from the preface, which is also a dedication to Colonel Congreve, V. C., we learn that the sermons, etc., in the book were delivered in South Africa—"a voice from out the tragic gloom of the Boer War." Other books by the author witness to his intense earnestness and spirituality, but every page of this one shows how strongly he was "moved to fine issues" by the sadness and misery of that wretched war. He says: "My hearers were as various as Sisters of Mercy, soldiers, mounted police, cathedral congregations, Guild of St. Barnabas for Nurses, and our dear sons the Christian natives." The book is full of passages we should like to quote, not merely for their great grace of expression, but for their witness to the yearning anxiety of the preacher for the drawing on of the souls he ministered to to the feet of Jesus. One of the most beautiful things in the world is the seventh chapter, a letter from Robben Island, the Island of the Lepers, where over five hundred are detained till they die. There are also on the island some four hundred lunatics and a few colored convicts. He went there for a retreat. The chapter is headed "The Sorrow of Nature." There are exquisite bits of description, but the mass of human wretchedness around him and an address on "The Lord's Passion" starts a train of thought that leads him on to a sorrowful interpretation of the voices of nature as "the fellowship in sorrow of a world fallen from God, and its yearning to return to the lost fellowship of His kingdom—the whole creation groaneth and travaileth together—this island is a sanctuary of the sorrows of Christ. One morning I was allowed to kneel with the lepers to receive the Holy Sacrament in their church. Here was Mount Calvary and Christ suffering upon the cross in the person of His stricken members. Hence in retreat on the lepers' island we hear the magnum carmen of nature in clearer tones than elsewhere." The book is a treasure-house of deep spiritual thought, of thought that will set the reader thinking; full also of strengthening counsel for daily difficulties; and there are many healing words for the sorrowful and heavy laden. The style, clear as crystal, the simple beauty of ripened scholarship. It is a book for the devotional "sessions of silent thought," for times of weakness and the stillness of sick rooms, for the penitent also, and no less for the mingler in the world's strife, all of whom may learn many helpful things from it if they will only open their eyes and hearts to what it will teach them. H. H.

The Endless Life: S. McChord Crothers. (Houghton, Mifflin & Co., 75 cents net.)

The author is well known to readers of the "Atlantic Monthly" as the writer of very thoughtful and charming essays. The book is the last Harvard lecture on the "Immortality of Man," founded by Miss C. H. Ingersoll. That it is very clever, full of deep thought, goes without saying. The sum of it is the endless progression of man—the truth of that evolution which has been manifested throughout the history of humanity, and even with life lived at its highest here cannot attain that development of which the soul of man is capable. "The total impression made upon us by the noblest human life is not that of a completed work." But while he argues for the reality of the life going on to completion beyond death, his argument is not based on the truth and reality of the revelation we accept. "God may not have revealed eternal through some miracle which makes doubt seem impossible." But he arrives at the same conclusion by another road, and winds up his book with Bunyan's marvelous account of how Mr. Honest "left the world." Dr. Crothers adds, in words not unworthy of the juxtaposition, "Our doubts and our fears vanish when we see Mr. Honest standing by the river's bank, talking with happy earnestness with his friend Good Conscience. They talk of the good they have experienced and of the greater good they still are seeking—and one is as real to them as the other." The last sentences of the book are words to carry with us through every experience of the days of the earthly life. "'Beloved, now are we the Sons of God, and it doth not yet appear what we shall be.' Conscious of the Divine quality of the present life, we can afford to wait for the things which 'do not yet appear.'" H. H.

In Our Convent Days: Agnes Repplier. (Houghton, Mifflin & Co., $1.10 net).

We have always read Miss Repplier's books with great delight; she always has something to say that is well worth good heed. She says it with a kindly grace, and, when the occasion serves, with unforced, genuine humor. Girls in a convent school are shown to be like girls everywhere else. The atmosphere is devotional, but it does not seem to curb mischief, or choke down the fun-loving propensities. Which is good hearing. There is a rippling current of truly delightful humor and fun running all through the book, but the most delicious thing of all is where the archbishop breaks down the awe and shyness of the younger children

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by singing a song at variance with all conventual proprieties. We read the chapters as they appeared in the **Atlantic Monthly,** and have read them all again in book form with undiminished joy, and, if dollars were only more plentiful, we should like to start a chorus of appreciation as hearty, if not quite so numerous, as that which took up the refrain to the archbishop's song. H. H.

MAGAZINES.

Without flaring Christmas in our faces, the **Atlantic** fulfills to quite as large an extent as any other the promise of good cheer that befits the season. Every one who has insight enough to read the magazine will have in mind the exquisite story of "The Clammer" last August. The promise of that is fulfilled in a continuation under another title. Then there are Alice Brown, Caroline Duer, C. Benedict, and R. Young—a fine paper on Sir H. Irving—and other essays, poetry, etc.——**Scribners** is remarkably good also, with excellent stories, notably "The Tides of Barnegat" and a marvelously well-told and touching story, "Captain Arendt's Choice," a poem by Dr. Van Dyke, and colored illustrations and a paper on Holbein's portraits.——**The Craftsman** opens with a notable article by Harriet Joor, very finely illustrated from Van Uhde & Hoffman—"Christ Among His Followers." Also a good article on Rossetti and Botticelli. The plans are of the usual excellence, which is saying a good deal.——**McClure's:** Miss Adeline Knapp tells a very humorous story of "Thunder and Calamity," two bear cubs, whose tending and petting did not result in unmixed joy. "The Ashes of Old Wishes" is a delightful Brownie story on the old lines. And there is one of London's ghastly efforts.——**The Cosmopolitan** has a very fanciful story by Booth Tarkington, well told. "The Roosevelts in 1765" and Remington on the Indians are interesting.——**Records of the Past** tells the story of prehistoric irrigation in the Navajo desert and of some very remarkable antiquities recently discovered at Kertsch in the Crimea. H. H.

If our love were but more simple
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of the Lord. —*Faber.*

"Sweet flowers are slow, but weeds make haste."

THE CHILDREN ENJOY
Life out of doors and out of the games which they play and the enjoyment which they receive and the efforts which they make, comes the greater part of that healthful development which is so essential to their happiness when grown. When a laxative is needed the remedy which is given to them to cleanse and sweeten and strengthen the internal organs on which it acts, should be such as physicians would sanction, because its component parts are known to be wholesome and the remedy itself free from every objectionable quality. The one remedy which physicians and parents, well-informed, approve and recommend and which the little ones enjoy, because of its pleasant flavor, its gentle action and its beneficial effects, is—Syrup of Figs—and for the same reason it is the only laxative which should be used by fathers and mothers.
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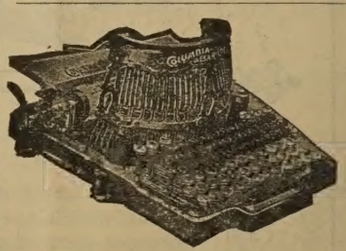

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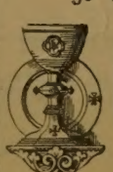

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